

A
MINISTERS
DVTY.

To reprove Sin in the
Pulpit, as God Himselfe doth in
His Scriptures.

*Thou shalt not hate thy Brother in thy heart: Thou shalt in any wise
rebuke thy Neighbour, and not suffer sin upon him, Lev. 19. 17.*

Open rebuke is better then secret love, Prov. 27. 3.

*Lift up thy voice like a Trumpet, cry aloud, spare not, shew my people
their transgressions, and the house of Jacob their sins, be not dismay-
ed at their faces, lest I confound thee before them, Isa. 58. 1. Jer.
1. 17.*

Them that sin re buke before all, that others also may fear, 1 Tim. 5. 20

*Veritatem negat, qui eam non liberè predicat; He denies the Truth
withholding it in unrighteousness, who doth not speak it out
fully and truly.*

L O N D O N,

Printed for Henry Cripps, and are sold at his Shop in
Popes-head-alley, neer Lombard street, 1656.

MINISTERS DUTY

To improve Sinners in the
Pursuit of God Honour and
the Salvation of their Souls

~~The first duty of Ministers is to~~
~~teach the people the way of~~
~~salvation by the Gospel~~
~~and to exhort them to~~
~~repentance and obedience~~
~~to the commandments of~~
~~God~~
~~and to the laws of~~
~~the land~~
~~and to the~~
~~ordinances of~~
~~the Church~~
~~and to the~~
~~use of~~
~~the Sacraments~~
~~and to the~~
~~exercise of~~
~~the spiritual~~
~~gifts~~
~~and to the~~
~~promotion of~~
~~the Christian~~
~~virtues~~
~~and to the~~
~~subduing of~~
~~the~~
~~sin~~
~~and to the~~
~~obtaining of~~
~~the~~
~~eternal~~
~~glory~~
~~and to the~~
~~praising of~~
~~God~~
~~and to the~~
~~honouring of~~
~~the~~
~~King~~
~~and to the~~
~~supporting of~~
~~the~~
~~Government~~
~~and to the~~
~~maintaining of~~
~~the~~
~~peace~~
~~and to the~~
~~promoting of~~
~~the~~
~~unity~~
~~and to the~~
~~strengthening of~~
~~the~~
~~Church~~
~~and to the~~
~~advancing of~~
~~the~~
~~Kingdom~~
~~of~~
~~God~~
~~on~~
~~earth~~
~~and to the~~
~~bringing forth~~
~~of~~
~~many~~
~~souls~~
~~to~~
~~glory~~
~~and to the~~
~~praising of~~
~~God~~
~~and to the~~
~~honouring of~~
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~~the~~
~~Kingdom~~
~~of~~
~~God~~
~~on~~
~~earth~~
~~and to the~~
~~bringing forth~~
~~of~~
~~many~~
~~souls~~
~~to~~
~~glory~~

TO WIT

Printed for Henry Gifford, and are sold at the Shop in
Popehead Alley, near Lombard Street, 1650.

The first Treatise and Query arising from the result of the Debate upon the former Queries, whether a Godly Minister settled in his heart, upon Scripture grounds, as to the negative in all the forementioned, may not deliver himself in these matters unto his people, clearly and plainly, as he himself is perswaded the truth is in Jesus? &c.

It is resolved in the affirmative, that he may and ought, and stands charged by his God so to do.

CHAP. I.

SIR, you have occasioned the putting this question. And now as it is our duty, so is it our business to put this out of question, That a Godly Minister ought, as to de-

“clare the truth of Christ unto his hearers, that
 “he may, through him that strengtheneth, esta-
 “blish them therein; so also to fence and guard
 “them against all that which is as the remote
 “extreams are, cleave crosse and contrary there-
 “unto. And truly, Sir (to make bold with

*Answer to Mr.
 Bl. p. 394.*

that learned mans words, in a matter somewhat
 different.) *But that the interest of mens immor-
 tal Souls, is come to be concerned herein, we should
 think the time exceedingly lavish'd that will be spent
 in this enquiry. Let him that is ignorant (about
 this his duty) let him be ignorant still, were a suffi-
 cient answer therunto.* Yet considering that

great interest aforesaid, we will give you our
 perswasion in this matter, and leave it to the
 Godly-wise to judge, how consonant it is with
 the holy Scriptures. Your judgement, as is too
 evident, bends the contrary way; you would
 have drunkenness, and such like prophaneities,
 and ranting doings, declaimed against in the
 Pulpit, as also abominable Idolatries, and
 damnable Heresies, not forgetting that *curst
 toleration* — &c. Truly Sir, we can speak

clearly, our Consciences bearing us witnesse in
 the Lord, that we hate, yea, loath such doings,
 with those Idolatries and Heresies (not to make
 comparison) with our hearts and spirits: only
 for that *Toleration* too much Anathematized, we
 are not so clear about it as we ought to be, before
 we curse it. *only this is clear unto us by the
 Spirit of God in his word, I know thy work, and
 thy labour, and thy patience, and how thou wast
 not wearied when thou wast*

*a Clear light is
 needfull for
 men who walk
 in paths which
 lead directly to
 houses of blood,
 Dr. Owen of
 Tol. p. 40.*

Now

Now how far our Rulers are to be faulted herein, is not for us to judge. So let that pass without our curse, till we know more certainly of it; yet we hope we shal be found in the number of those that cannot bear with that which is evil in our selves, or in others, so far as may lie within our compasse to hinder. And this last said layeth (as we conceive) a charge upon us, to deal with you here; as we have done in those sacred matters hitherto, plainly and clearly; and this is it we would say first.

¶ That we cannot think that drunkennesse, profanesse, those ranting doings there, and here, and every where, no nor those abominable idolatries, nor those damnable Heresies, do procure such mischief to the Church of Christ, as your doings do in the house of God (if we may call your meeting places by that name) *Your free admission of all Infants to the Font; and of all Parents to the Lords Table, so be they were baptized into your National Church.* It is our persuasion, that these your doings (you being in account, as we hope you are, a Godly man) do the Church of Christ the greatest mischief, together with the toleration of an Heathenish feast; you call the Feast of the Blessed Nativity; and the profanation also, you your self helping it on, of the Lords Prayer; these are the doings which do mischief the Church of Christ very much; at the least have a tendency that way; for we know, mischief is these cannot. Because, *he that watereth it every moment, being his Vineyard of Red wine, will see to it; lest any hurt it, keeping it night and day:*

§. 1.

If. 27. 3.

Isa. 26. 3.

day: On this very day, though a day of trouble and of rebuke, and of provocation; the easily wise God is working gloriously for his Church, and working a blessed method of all these confessions; he will give unto his people an *expected end*, *Peace*, *Peace*, to all those whose hearts are fixed upon him, because they trust in him. So that we have concluded from Scripture promises, *that the Church of Christ could not have wanted any of your doings; either at the Font, or at the Lords Table*: He that spake light out of darkness, brought life out of the Grave, a most glorious Blessing, from a most cursed Curse, will (his people can trust him) bring glory to his great name, and good to his Churches, by all the evil of your doings before mentioned, and yet not yours more than theirs who are Brethren in office with you, all over your National Church, doing the same things, rather the same provocations. But no thanks to you for all this, no more then we can give to them who have done; and to this day do their utmost to undo us; your doings have a tendency the other way, to set things back, or to turn them to the posture they were in, to hinder that *imperious reformation*, which will not leave us half behind in Egypt; your doings are a meer provocation to God (we are plain with you Sir, and we must be so, but for your good, if you can see it) a meer provocation we said; ye provoke your God more then the Drunkards do, then hypocritical mockers do, more then prophane persons, as was *Esau*, you more then the *Railers* do;

do, or those abominable Idolaters, and dam-
nable Hereticks, those they call Quakers; ye
provoke your God more then do any of these;
or all these. Sir, for love-sake, we would call
somethings to your remembrance: The Lord
God did not take it so ill, it was not full up to
the height of such a provocation, that the Phi-
listines carried his Ark, they did like Philistines
that had no light nor rule to walk by, so up they
hoisted the Ark, and no breach upon them for
so doing: *Israel* doth so too, and we all know what
followed: *Jacob* is smitten dead, performing
as he thought a service of love unto it, which
speaks our plainly, and like Thunder in our ears,
that the Lord God will take that from a *Phol-*
sine, which he will not take from an *Israelite*;
from an *Infidel*, which he will not take from a
true *Believer*; from a *Drunkard*, which he will
not indure from his *Disciple*; from a *Ranter*, which
he will not bear with from his *Saint*; from an
Idolater, which he will not take from him who pro-
fesseth to *sit from Idols*; from an *Hereticke*, which
he will not take from him that hath received the *truth*
in love. A Drunkard does like himself, you
cannot liken him to any other, unlesse it be to a
Svvine; a Ranter like a Ranter, you cannot liken
him to any other, unlesse to his father the Di-
vel, who had he flesh and bone, would act as
you see a Ranter doth: Quakers wil do like Qua-
kers, like persons possessed with a Devil; for as
the Proverb saies, they run whom the Devil
drives, and they quake whom the Devil makes.
The Lord God may bear with these a long
time

1 Sam. 6.19
Num. 45.20.

2 Sam. 6.7.
1 Chr. 13.

A parvum mi-
nus & mini-
mum est in ci-
vilibus in sa-
cris nihil non
maximum. Nu-
ga sunt nuga
in ore plebes,
in ore sacerdo-
tis blasphema.

time after his manner, as he did with the Am
rites; yet when (take it by the way) he begins
to strike, he will make an end, there shall not
need a second blow. But we find not he did
ever bear so long with his own people in cove
nant with him. Therefore surely those words
contain much, and teacheth us a great lesson.

Exo. 23. 91.

*Beware of him and obey this voice, provoke him not;
for he will not pardon your transgressions.* Not
pardon (ye must open this in passage.) Then
that Lord, who multiplieth pardons seems to
deal more hardly with his peculiar people (for
of them he speaks in that Scripture) then with
the bulk of that people who had broken that

Psa. 78. 38.

covenant with him, for thus we read, he, *full
of compassion forgave their iniquity.* Surely this
cannot be meant of a true and proper pardon of
sin; but onely thus, upon their feigned repent
ance and humiliation for sin, the Lord respited
their judgement; he did not punish them at that
time, so the following words are *exegeticall*,
they explain the former, *He forgave their iniqui
ty and destroyed them not, yea many a time turned
he his anger away, and did not stir up all his wrath.*
But these words in Exodus, *He will not pardon
your transgressions,* speaks forth this, as we con
ceive; and it is very observable, he will not
vink at his Churches sins; no, Christ him
self will not; and for many reasons, too long
here to set down; yet take this one amongst
many, sith it is to our purpose, he so loved his
people that he gave himself for them, and wash
ed them from their sins in his own blood, now
having

Eph. 5. 25.

Rev. 1. 5.

having so done, he will not baulke, nor bear
 with the sins of these people; he will be quick
 with them, whom ever he spareth, he will not
 spare them; If they will sin against him, nor
 look with a favourable eye upon them till they
 have repented heartily for that they have done;
He will not pardon your transgressions for MY
NAMES SAKE. The sum of that wee
 would say to that you have said, that you would
 have drunkenness and ranting sins, and such like
 reprov'd in the Pulpit. *Job. 1. 11. 12. 13. 14. 15.*
 The sum of what we would say thereunto is
 this, that the prophaneſſe of you the Prophets
 and Stewards in Gods house, which *from you is*
gone forth into all the land, is rather to be repro-
 ved in the Pulpit then any of the forementioned,
 for the reason aboveſaid; because those sinners
 do not ſo much hurt without Gods house (un-
 leſſe you admit them in) as your prophaneſſe
 doth within Gods house, being more contagious
 then a Plague ſore there. And because the
 Lord doth not ſo narrowly obſerve a baſtard
 people poor and ſooliſh, what they do, they do
 as was ſaid like themſelves; as in the Devil
 their father doth what his ſons and daughters
 do, nor doth he ſo much regard what is done
 at our own Tables, as what ye do or ſuffer to be
 done at his own Table, The Lord thy God is a
 jealous God. Where *among you ſaith Moſes,* they
 ſin to day and are puniſhed to morrow, That
 holy man expected preſent judgement would
 ſay upon Gods people ſinning, *Thou makeſt me,* *Job 10. 14.*
and wilt not acquit me, ſaith Job. His fire is in *Iſaiah 31. 9.*
 Zion

Zion, and Furnace in Jerusalem; they that sin there cannot escape long. God will indure ten times as much from another, a prophane person him, or her, then he will from whom he loves, and hath taken into covenant with himself. And as the Lord is sooner provoked to anger by the sins of his own children, then of any other men, so his anger wont to be hotter, and his corrections sharper on them then on any other.

Deut. 32. 19 When the Lord saw it, saith Moses (that his own people fell to Idolatry, and other grosse sins) He abhorred them, because of the provoking of his Sons and of his Daughters. He will not take the contempts and indignities done against him by his own Children, and Stewards in his own house, the place of his glory, at his own Table, where he, in as visible a way as can be to the eye of faith, sits and communicates with his people there in the midst of it, as in a Chair of State. And this he spoken, for the vindication of them, who will never cease, till they cease to speak in the Pulpit, to declaim against those abominations that are committed in Gods house, and more especially at the Lords Table, more against these then against all the Swinish Drunkards and Drivellish Ranters in the Nation, or Church National. For to speak but once more, we cannot be inclined to think, that the Swinish Drunkard, that sinner and scurvier of all goodnesse, that abominable Idolater, who is in the words of Christ, as one that did that of some person, we cannot think that any one of these, or all these do so much mischief in the
 a
 Town

Town where you were born, as the Minister there doth, giving forth water to the Babes of those Parents, and at the day appointed as Mr. H. doth the Lords Supper to the Parents themselves, as abominable as Sin and Satan can make them. And now we have spoken plainly and proceed so to speak, that we may in the first place prevent if it may be, what is suggested, against this plain dealing in the Pulpit, wherein we have endeavoured to fear our Minister hath not dealt so fully and plainly with his people (whatever is suggested or forced so the contrary, that he is too plain) as he is charged from his God, and hath his Warrant from his Scriptures so to be.

Therefore in the second place we will grant unto you, that there are times and cases, when the *Prudent shall keep silence, for it is an evil time.* There are times for all things, and among these all, *a time to keep silence, and a time to speak.* Eccles. 3. 7. and in a great part of Prudence to know this time, to hit the Article or joint of it, and so well to *time* this season, *when to speak, when to be silent.* Truth itself hath its season, when to be spoken out and made publique, when to be kept in. We have thought heartily of excellent Tindals Latent, which speaks fully to this matter: But we made some mention of it before. That worthy man in his Exposition upon *Job. 13. 5.* speaks yet more fully to this, how to know our season for silence, and for speech, which concerns us very much to take notice of, because we know in some cases, it is our wisdom to be silent, and in some cases, it is our folly not to speak.

speake. Wee will onely borrow that learned
mans general, *It is our feaste to speake* *because by*
speaking we may bring glory to God; and do good to
our brethren. Then a Minister of Christ *must*
speake, if there be a *Must*, so do his duty, come
on it what will. Be the time never so perillous,
hard and fierce, yet when he may bring glory to
God, and good to his Brethren, then the Pru-
dent man will not keep silence, though it is an
evil time. Nay he cannot keep silence, though
he would, for so would his flesh, it would be
spared; but keep silence he cannot. *His love to*
Christ constrains him, Christs love to him, his
love to Christ, is like fire within him, it will
flame forth, together with his anger against all
that which is contrary to the mind and will of
his Lord and Christ, so now in this case, where-
in the glory of Christ is concerned, you may
firname him as one was the *Zealot*, for of those
two affections love and anger, *Zeal* is compoun-
ded. *Anger is as much out of love, as hatred;*
a true rule though it may seem a Paradox; he
that loves Christ dearly (else he loves him not)
is carried out angrily, yea hatefully against
that which his Lord hateth, whether in himself
(this hatred begins within) or in other persons
or things; for it hinders *union and communion*
with the person he so dearly loves. This mans
zeal is for Christ, who was so zealous for him,
as that to accomplish his peace, he was content
and chose rather to suffer the pangs of Death;
whence it is that the faithfull of the Lord have
appeared for him in the most perillous times, and
have

2 Cor. 5.

Luke 6. 15.

Acts 1. 13.

*Ira est tam
ex amore,
quam ex odio*

have not been able to hold in, and conceal them in
 secret. (though they might have saved their
 lives and escaped terrible tormentings; by not
 holding the truth in unrighteousness; would the
 Christians in the Primitive times, have offered
 again only to be cursed, had they sufficed
 it to be said they had offered, when they had not
 what dreadful sufferings had they prevented?
 But you have read the story of those times, and
 have yet doubt not, walked over those fields of
 blood once, and again, and again, and again.

We proceed to tell you our persuasion, that
 a Minister of Christ cannot keep silence; at this
 time, though it be an evil time; but the rather
 lift up his voice like a Trumpet; and against
 those things wherein you would persuade; if
 not command silence; surely the charge of God
 unto him, and the Word of his God within
 him, is like fire there; or like new Wine, it must
 have a vent. He hath the mind of Christ, as all
 the faithful before him; and as they have done
 in the cause of Christ, and matters of his service;
 so must he. Hear how *Isaiah* roared in the ears
 of an Idolatrous people, like a Lion in the For-
 rest, calling the Princes of *Perusalem*; and men
 of *Judah*; Rulers of *Sodom*; and people of *Gomor-
 rah*. It cost him his life, though another thing
 was pretended and said to him, charged. Time
 would fail us should we speak of *Jeremiah*, *Isaiah*,
 and all the other Prophets; we pass all
 these, and come to them who come nearer to
 our case; *John the Baptist* observing the best

§ 3.

Isaiah 1. 10.

remember you must be *as harmless as a Dove*
Study to be quiet is the Apostles counsel, and it is
 to be followed by you, though ye should be as
 a Sheep in the midst of Wolves. And in the
 midst of them every faithfull Minister is at this
 day, as the faithfull before him were in former
 times; and the more he shall declare his faithfull-
 nesse, the more his people will declare their fal-
 shness. And surely, Sir, you fare not better
 then your Brethren; you are in the midst of
 Wolves too; however they may look like Sheep,
 presenting them Infants to Baptism, and then
 selves a month after to the Lords Table; for
 then they are in Sheeps clothing, when inwardly
 they are ravennish Wolves. Ye have by your so
 free admittance dressed them up like sheep, and
 they have for a day changed their actions, but
 their natures are the same, and as very Wolves
 as they were before, and more grievous (which
 may be) and cannot possibly but be so, ever
 since they had admittance to that place, where
 unto onely Sheep and Lambs should be allowed
 to come, we me in true Disciples. And now it
 is easily understood how it comes to passe, that
 you live so quietly in the midst of these (though
 Wolves they are, as sure as Nero was a Lion, and
 Herod a Fox, unless ye have made them sheep
 in the Lords Table; that is, have converted
 them there, (for that is possible, say you) it is
 because you receive all Sheep, and none Wolves,
 Dogs and Swine in your Parish, and continue
 such by the Word and Spirit our nature be-
 come changed.

changed as well as our actions: But yet this we were saying, this is the way to be taken, and it is an easie way to be found, being a beaten path, and the road of the National Church, to live quietly amidst your people, and they quietly with you; account them all Sheep, and admit them all to the Lords Table, upon that account, because they can shew for it, they were born and baptized within the Pale of a Church-National. We have told you our jealousie and so will proceed, but we are clearly of your brother Humphrey's mind, and others of your Brethren of the same persuasion and practise with you, how that there will not be any difference betwixt you and your people. But when you shall fetch a full blow (it is Luther's expression) at your Disciples and Saints, who hold their Saint-ship by no other tenure, but that of Infant-Baptism, then you shall hear them rage and roar, as their Father will when hee is pinched: There will not be any difference betwixt you and your people.

In the next place we take in what you plead for yourself to justify your prudence in the management of your matters, as to Gospel administrations, you preach unto your people necessary truths, you call fundamental, which they must know, or perish for ever.

It is well you do, and yet to be plain with you, we make some doubt thereof. It is a necessary truth, and in the first place to be declared unto us, when ereaunt we are by our first birth, being both children of wrath, and bringing in with

us a most fruitful root which puts forth fruit by one member only, then how much more by all a world of iniquity. This must be declared unto us, and in some measure understood by us, therefore ever we will look after Christ, or attend the means whereby he is made known unto us, or can be received by us. Now you, that teach

a He that would make the way plain for Christ, must begin with the true sense of the depth, breadth, and length of original sin.

We must be told there is no more in us by nature than in Devils, why we should be justified. Mr. B. of Just. p. 123. To be born lame, blind, or deformed, is judged an heavy calamity: But to come into the World an enemy to God, and God an enemy to me, is not at all regarded.

Sinfull practices are but expositions upon our natures, Mr. W. J. upon Jude 601.

Temp. 38.

p. 40.

Truly Sir, we are more then jealous of you, and your brethren in your way, that ye make the people idolize their first birth, we mean the portion they have by Nature; though yet thereby we are inflated in, and possessed of nothing but a Curse (which was hinted before) having brought into the world with us that sinning sin, which is virtually or seminally every sin, the horridst and most prodigious that can be thought on, being the root of all sins. Could one tell the Devil, (worthy Capels words) yet you should not name the sin this original sin would be drawn and entire in with us, there being no sin that is committed, but might be committed if Satan were dead and buried. There-

Therefore (so the good man goes on) He is not truly acquainted with the depth of original sin, nor soundly bumbled, who thinks he had never done those faults except the Devil had tempted him. There is no abomination so prodigious, but our original sin would water it: It is the goodness of God and his mere favour alone, who hath kept us and our families, from occasions of such sins, or such occasions from us. Bless God then (worthy Capel speaks still) and did you ever hear words more pithy to our purpose, and more full to give instruction and to call to remembrance as some Psalms are titled. Bless God then that Cain hath not killed Abel in our houses, that Amnon hath not deflowered our Tamar, that our Absalom hath not been the death of his brother Amnon; ay, that our son Absalom hath not sought our lives also; that Reuben hath not gone up to his fathers Couch. What are we? what are our fathers houses, that we have been preserved in our houses from such scandalous sins? Are we better? are we so good as those fathers were? Should God sit still, and the Law of Nature last on, and let our original sin or lust within them it self? The next would be sin upon sin, against Scripture, against nature, no bans, no bounds would hold us from growing worse and worse still, with greatest violence we should long after the gravest sins, and the end would be a Reprobate sense; for he much, God hath delivered us. It may be of use to look over these words again, as we all, for you wish your brethren, above many, have need of them. You cannot make us believe that

you have preached to your people all necessary
 truths; ye have if not clean omitted, yet ye have
 flurred over this one, To necessary a truth before
 mentioned; what cursed creatures we are in the
 state of nature. Give us leave to say, what you
 should say to your people; but they abhor to
 hear it, and then would abhor you for speaking
 it; what grievous Wolves, mad Dogges, filthy
 Swine they are by Nature; they are in every
 mire of sin, or would be there. Ye have flurred
 over this sure, what beasts we are, how stiff
 necked, Iron-sinewed, self-willed (all laws in
 one) how willfull we are. All which might be
 proved to us, and fully argued from *Jeremiah*
6. ver. 16. and last words, *but they said we will*
not walk therein; you, and we remember it Sin,
 the place where, and time when those words
 were passed over, we doubted lest they should
 be as goads in our sides to awaken us out of our
 dead sleep. But to go on, ye have to speak in
 the Lords own words, *beated this our hurt light-ly.*
 Ye have bid your people glory in their birth
 privilege (as ye and they call it) for thereby
 they are intiated in, and possessed of as soon as
 they are born all Church administrations, the in-
 fants privilege for Baptism, the Parents them-
 selves Dogs and Swine, though they are privi-
 ledged for the Lords Table. Thus ye have *ma-
 led the hart of your people light-ly, saying, Peace,*
Peace, when there is no peace. The manner of
 those that hold for a National Church, all,
 and throughout, every one of them, being
 born

from any. The first thing is the sin and centre of all
 Doves revealed to us, which was lined before;
 he, and the unspokeable begets his people have
 by him, and the weightiest matters to be feared
 on; and yet other things there are, which will
 hold weight too in the Balance of the Sanctuary
 and must necessarily have their consideration in
 their due time, place, and order; so as we may
 say in allusion to those words, *This is the true
 to have done, French Christ crucified, and the
 the abundance.*

We will observe here, and oh that we could
 with all observation, what our Lord and Master
 manner was while he was here on earth; he is a
 sure pattern to be observed, to be followed, see
 his zeal for his fathers house, *it even eat him up*;
 his fiery indignation against all that which was a
 provocation to his father there; aye, or might
 cast the final veil, or cast shadow over his fa-
 thers glory. See how he was carried out against
 false worship, and worshippers, who were
 taught to worship the father by the precept of
 men, giving him no other worship, but what
 was the spawn of their own understanding,
 which is as abominable to God, as is the poison
 of Vipers unto us.

See we how far he was from humouring the
 people in those things which we may call *dispen-
 sations*; and judging after the flesh, we might think
 had he yielded unto the people therein, he might
 have made way for his Doctrine to take place
 with them; as a Godly Minister may now, may
 you,

you, if he shall forbear to anger the people, by preaching against free admission to the Sealing Ordinances, observation of (an Heathenish Feast, but we call) *Christmas*, or the day of Christ's Nativity, and the saying (prophaning) of the *Lord's Prayer*. But observe we the carriage of our Lord and Master in these petty matters, for such they do passe in common account.

His *healing day*, was the Sabbath day. And § 1. this displeased the people very much, the chief- Luke 6.6. est of them wholly mistaken in the proper works^{13, 14.} thereof, and raising us to a superstitious observation of the Day, according to their own understanding, which made them very rude and unchristian with our Lord, and set them in a rage against him, reproving their superstitions, and informing them touching the right observation of the day. I as now it doth, in that and other matters against the faithfull Ministers of Christ, reproving them for their prophanations, and horrible abominations that way. Our Lord laid his hands on a woman which was a spirit of infirmity 18 years, *healed* together with it, and could in no wise lift up her self, and immediately no sooner was his sacred hand on, but the infirmity was off, she was made streight and glorified God. And the Ruler of the Synagogue answered with indignation (take it in passage, and see how wanting our Rulers are in their zeal for the Lords day) he could not see the people do that, which hee thought to be a prophanation of the Sabbath, without

Luke 13.13.
14.

without great indignation, because what Jesus had healed on the Sabbath day, which he superstitiously thought was a breach of the day. There are six dayes in which men ought to work, in them they fore come and be healed, and not on the Sabbath day. Did not the man speak reason? Certainly, carnal reason will judge so, for to speak after the manner of men, and to our case in hand. It was a high offence to the lookers on, as we have read, to observe the Lord Christ heal on the Sabbath day; might not he to remove this scandal, bid the people come to him on the six daies, rather then by healing on the Sabbath day, raise the Spirit of man against his sacred person, as here the spirit of the Ruler, even to an indignation. Surely carnal men would have reasoned the case if they durst, with the Lord Christ then, as you now with his servants against doing their duty, charged upon them by their Lord, you will by so doing anger the people, and raise up their Spirits, even to an indignation against you, nor will they hear you treating of most necessary truths, if you shall deal with them in these matters. We pray you Sir, for quietnes sake, and that you may prevail with them in higher matters, forbear to heal on the Sabbath day, take any one, or all six it will do as well.

- §. 2. This is to confer with flesh and blood, which Paul would not do, and to reason thereafter, as you now do against the Ministers of Christ, doing their duty, they shall but conjure up the peoples spirit, by speaking against their *admission to the*

the Sacraments, observation of Christmas, and
 praying (blaspheming) the Lords Prayer, med-
 dle not with those matters (it is your Counsel),
 they ingender strifes, well, the faithfull of the
 Lord may thank you for your counsel, but ac-
 cept they cannot. They look up to him, whom
 they have trusted, and as they have seen him do
 through grace so do they, and this very exam-
 ple of Christ, in healing on the Sabbath day,
 teacheth them very much, what they are to do,
 as in other matters relating to his worship, so in
 relation to the Lords day; to beat of the people
 from a superstitious observation of that day;
 The foolishness of God is wiser than men, and the Job. 10. 22.
 weakness of God is stronger than men, 1 Cor. 1. 25. 585.
 This relating to our purpose and instruction, we
 will give you the exposition thereof, as it is gi-
 ven us. God is wiser, only strong, how then
 speaks the Apostle of the foolishnesse or weaknes of
 God? His meaning is, look what act sauer of God
 appears to man as having foolishness or weaknes in
 it, even that foolishnesse is wiser, and that weaknes
 stronger than man. The foolishness of God is Wise-
 dom, the weaknesse of God is strength, the dark-
 ness of God is light; for as God is strength, and in
 him there is no weaknesse at all, light, and in him
 there is no darknesse at all, so God is wisdom, and
 in him there is no foolishnesse at all; It is but mans
 foolish heart that thinks so. But let him think this
 with it, the foolishnesse of God is wiser than men,
 and if the wisdom of men cannot match with the foo-
 lishness of God, how shall it contend with the wise-
 dom

dom of God? If you can receive this, receive it, and much use may you make of it, as the Godly Ministers do, doing their duty, though charged with foolishness for so doing, to wit, their Lord and Master before them.

§ 3.

We cannot forbear to hold forth our Don'ts practice in one thing more, not feeling for another's sake to the which and best suited of the people, no not in the poorest and most beggarly ceremony, that is well imaginable.

Matth. 15. 2

Mark 7. 4

Luke 11. 38

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which we have heard say is a point of man's do, though but newly introduced, yet for fashion to others, notwithstanding, in this poor ceremony, as our reason conceiveth, but I would not yield unto them, he would not wash his hands, nor would his Disciples wash, when they lay down to meat. We do not doubt but had you lived in those times, you could have argued with the Lord about this matter, as well and as learnedly as others could have done, and have the word in reason sufficient, why he might have been more feeling, and yet said, Sir, as others do, and let your Disciples do so, and you may gain the people, and advance you in higher matters, for thus the Devil speaks your good Counters to the Godly Ministers who was hindered by him. And perhaps you may move why they do not take your counsel (take it they cannot, if it be not the Godly) as much as the Pharisee do, for the Lord sitting down to meat, and the Disciples standing up washed before dinner, Luke 11. 38. And here

not

not knowing who the Reader may be, we would inform him in one thing. That the Lord Christ did not, nor did his Disciples eat with defiled hands as the word is rendred, Mark 7. 2. that is with ~~common or unclean hands~~. They did observe even in these matters, decency and order. They did not wash as the Pharisees and all the Jews washed, not so often as they did, for when they came from the Market, ~~except they wash they eat not~~ nor did they wash up to the elbow, as the Pharisees and all the Jews did, for such a manner of washing wee have heard the word importeth. Thus they did, and they put Religion in it, in washing the outside onely, and none in this, none at all. (the manner of men in those days, and so in our days, and will be their manner till a great day, when daies shall be no more, but all daies swallowed up in that eternal day or night, fasting night we were laying no religion at all to them nor in ~~washing their hands~~ and ~~washing their feet~~ that is they may as well go to God and be draw neere to him. But observe we with all observation, how the Lord consistereth against them in this thing. And let all the faithful of God learn their duty here from the example of their Lord to contend against lying vanities, and superstitious observations till they die. Come on if what will, they have their warrant sealed with them, even from their Lord and great Master himself, and his very practise here, from which we shall now come off and proceed.

CHAP. III.

Here we find it urged to take off the Godly Minister from doing his duty in contending against the abominable doings of Ministers in Gods house, and the like practises of the people without the house: *Enso doing* (so it is forced) they may Personate men in the pulpit, at least deal too particularly with them, which serveth but to inflame and raise the spirits of men even to an indignation against the good things that may be spoken and against him that speaks them. To this we reply, first.

61.

We cannot see how this can be avoided by a Godly Minister, unless he shall deal with all his hearers, as many yea the most do, but he would tremble to do under the notion of Believers, Disciples and Saints. If he deal plainly with these and according to the truth as it is in Jesus, holding out before them, what they are initiated in and possessed of by their first birth (so much gloried in, we mean their supposed and imaginary privileges therefrom) and assure them from the Word of God that before they can be admitted to the Lords Table, they must make some proof, that by the prevailing power of the blessed Spirit with the word, they are passed from that *through Death*, they were born in, *to life, being born again*: At least that they have some discerning or insight into that state we are all in by nature, and some breathings to God the father,

father through Christ his son in the use of means,
 whereby to be brought out of that estate: We
 were saying, if a Godly Minister shall deal with
 his people according to the tenour or import of
 the words fore-mentioned, then are his hearers,
 specially these nominal *Believers, Disciples and Saints*,
 enraged against him, as *Ahab* was against *Jerem.* 26.
Michajah, or as the Princes were against *Jeremiah*,
 we cannot bare his words say they, no
 nor our *Nation*, neither, he prophesieth no good
 concerning us but evil, for whereas our Mini-
 sters all over the National Church have a good
 esteem of us (we speak your *Disciples words*)
 ever since we were born and baptized there, ac-
 counting us *Believers, Disciples and Saints*, (at
 large, and that serves our turn in our wide, large
 and broad way) he now for ought we perceive,
 quite overlooking our *Saint-ship*, the great pri-
 viledge of our first birth, reckons little better of
 us, than of *Molees, Dogs, Swine*, as if we were
Parks, Pawns, Infidels, and worse, as worse
 they are, because they are not better, and had
 not been born and baptized in *England*. This is
 that which enrageth us, and will so do till the cur-
 sed pride of our spirits be subdued in us, we flatter
 our selves, and we love to be flattered; *that is*
more pleasing to us: (we borrow anothers word)
 being content to be taught here to speak by those
 who we are assured, speak to us from God) then
 to have our own mind, do our own will, walk after
 the imaginations of our own hearts? And what
 fatter words more suitable to us can be said (we

Mr. Greenhil
 on Ezek. 13.
 pag. 547.

them, and deal with them as *Believers, Disciples, Saints*, words of comfort; And truly, why should not the same word serve all comers, as well as the *same Table*, like the Tyrants bed, made to serve all guests; If the guest was too short for the bed he wacked him out longer; if too long he cut the man shorter. This was acted at the highest rate of Tyranny; you will say, to *make one bed serve all*; what shall we call this; To *make one Table serve all comers*? say you, or the sacred Scripture will speak for you. But the Godly Minister not so, he makes a difference betwixt those whose hearts are broken under the weight and sense of sin; and those that are hardened in their sin; and the same difference he makes at the Lords Table; else that which is one mans meat there, would be anothers poison; so then he is resolved upon the case, he will please God, preach the preaching, that God hath spoken to him, come on it what will; he dares not for his life, speak smooth things, or prophecy deceits; to your Believers in name, your Disciples at large, your Saints, not so much as in shew; he abhorreth (as he doth the Devil and Hell) to *dash with untempered Mortar, to see Nations of Peace for them*; who have no Peace, truly so called, still making war with God and fighting against him. A Godly Minister for a World would not be found in the number of these, who *see Pillows to all sinners, and lay the Souls that should not die, and save the Souls alive that should not live*; Before we proceed, take the Exposition on these words, which

Isa. 30. 10.

Ez. 13. 16.

that

that excellent man gives, *the Souls that should not die, are said to be slain, when we threaten where we should promise; and we save the Souls alive that should not live, when we promise, when we should threaten.* Though the unskilfullness of man cannot make the faithfullness and the Councils of God of none effect, either by slaying one Soul of whom he hath said live, or by saving one Soul of whom he hath said die, yet their words that run knowingly crosse to the Word and Will of God are justly charged with slaying those, whom God will save; and of saving those whom God will slay. We were saying a Godly Minister dares not do thus, he dares not call him a Believer that hath no faith, or not so much as the Divil hath; nor him, nor her, a Disciple, that hath not learnt Christ, nor careth to learn him, nor him, nor her a Saint, that are such enemies to peace and holinesse, that they would pursue both out of the World; yet in the mean time cleave fast to a form of godlinesse, neglecting, yea despising, yea opposing, yea crucifying the power thereof; it is a dreadful thing for a Godly Minister so to do, for he dreads that woe, a little word, as he saith, but very comprehensive, all evils are contained in it, woe unto them that call evil good, and good evil; that put darkness for light, and light for darknesse; bitter for sweet, and sweet for bitter. A Godly Minister abhorreth such doings, for he dreadeth the woe; he will speak the truth as it is in Jesus; give every one a portion as becommeth a good Steward, whether they will bear, or whether they will forbear,

Prov. 28. 14.

29. 1.

Rom. 2. 5.

falls much of it besides his consideration, and causeth him no trouble at all but upon their own score and reckoning now and hereafter; because the good Minister knows, nor can he conceal his knowledge, *That he who hardeneth his heart (under all the means of softening) shall fall into mischief* he shall suddenly be destroyed, and that without remedy; he is still treasuring up wrath against the day of wrath; for as an hard heart (hardened by being often reproved) is Satans treasury for sin, so is it Gods treasury for wrath; upon this account the good Minister is sad and grieved; yet having done his duty, freed his own Soul, as we say, and through grace acquitted himself of blood-guiltiness, he rejoiceth.

§ 3.

Neb. 4. 14.

Isa. 51. 7, 8.

In the third place we cannot but tell you our observation; that we find our Ministers, some of them, if not the best, yet worthy to be numbered amongst the best, too apt to hold their peace in Gods matters, and the concernments of Souls, too open and ready to speak in their own, we mean they are too much, though others much more in complying with the people, too loath to offend flesh and blood, (finfull man) as must needs be while they *confer with their own*. They find it hard lure to bear up with open face against wind, tide, and storm. These, even the best of men, do not remember God alwaies, and then forgetting him, they fear man; these look back sometimes upon wife and children, and so, if not take off, yet slacken their hand from the Plough, to save our excellent Jewel. It is not alwaies fresh

fresh in the best mans mind, *God is my Shepherd Psalm 23.*
I shall want nothing; nor doth he alwaies ponder
upon that question his Lord put to his Disciples,
whom he sent forth to preach, and their answer
thereunto, *When I sent you without purse, and* *Luke 22. 35.*
scrip, and shooes, lacked ye any thing? And they
said *nothing was lacking.* O for faith to rely up-
on him, for provision, protection, all things
needfull, for so he hath said: Trust me, and do
thy duty, *Bread shall be given thee, thy water* *If. 33.*
shall be sure, Ile never leave thee nor forsake thee; *Heb. 13. 5.*
our English cannot reach the Emphasis or force
of those Negatives we translate by one *Never*;
something hinders now, the Lord help the God-
ly Ministers to search out what it is, that they do
not search *our hurt* to the bottom, they do not
speak home to us, we are horn-skinned all over,
and a deadly core at the bottom, and they for
fear of they know not what, will not cut and
lance us; we are rough and rugged pieces, and
they won't hew us, perhaps they will wound us
or sacrifice us at least in the Pulpit; but then,
before we feel our selves at hurt, they will heal
us at the Lords-Table, where is that man that
is carried out with that zeal, as God requires
against the abominations committed in his
house? the Prophanation of the Lords-day?
the observation of mans days, and other curied
usages frequent amongst us? Indeed as good
Examiner said of old *de est ignis*, men speak in the
Pulpit, as if they had *no fire in them, no love to*
Christ, nor hatred against sin; yet they that are

as cold as frost in these matters, may think a little heat in another to be as hot as a fiery Furnace.

§ 4.

But to take off what is suggested here, you like not the personating of men in the Pulpit; nor we neither, unlesse it be so done that a Minister hath a sure word from his God so to do, and so orders the matter, that his sin shal personate or point out the guilty man, and not his name, though why his name should be concealed, when his sin is publick and notorious, we know not, and are yet to seek. But this we know, the faithful servants of Christ in al ages of the World, have, according to the word and example of Christ, reproved sinners to their faces, dealing particularly with them, *thou art the man, ye are the men*: And indeed, when men are ascended some degrees above Hypocrisie, to impudence and shamelesnesse in sinning, why should the servant of Christ be shame-faced in reproving? If wickedness will appear with open-face, Godliness must not keep within doores, if wickednesse dares trade openly, godlinesse must not dare to keep in as a Bankrupt that dare not be seen, so said an excellent Preacher in his time.

§ 5.

1. Let us observe the manner of John Baptist, first, and how roundly he deals with the best and choicest men in the Country in common account which was said before.

2. Our Lords example is to be observed too, what a Volley of Woes he dischargeth, *Mat. 23.* and would have all the World to know those persons against whom he discharged them, and

then subjoins : Ye Serpents, ye generation of Vipers, how can ye escape the damnation of Hell? Verse 33. Surely the servants of Christ, and Paul for one to mention no more; he would not give place to false Brethren, no not for an hour, and he withstood Peter to the face, and blamed him boldly and smartly, because he was so to be blamed nor did he take him aside, and whisper him in the ear; nor did he tell his Brethren he had done amisse, but comes to Peter himself, tells him so, dealing roundly with him, and before them all, Gal. 2. 5. 11. 14. Indeed Paul deals very particularly and as smartly every where. If any man obey not our word by this Epistle, note that man ^{2 Thes. 3. 14.} excellent Fennor opens that word, Note him with a brand of infamy; Note him as a Rebel against Jesus Christ, look upon him as a wretched miserable creature take heed of him; avoid him, with-draw your self from him; point at him; yonder goes a wretch that will not obey the voice of his Teacher; excommunicate him from your company; certainly there is a great wrath hangeth over him. So (he direct's his words to Ministers) if any obey not your word, note such persons, such Parishes, such Families, the wrath of Heaven hangeth over them: Notorious Towns, notorious People, notorious Families, notorious Persons, they reject Christ in the Preaching of the Gospel, they obey not his Word, they press on to this Table to receive him there; Note those men, and note their Minister also, who hears and sees all this, and yet sees Visions of Peace for a while, whereas there is no Peace (saith the Lord) but woe,

wee unto them Minister and People. These words of Paul implies all this, said that worthy man, who did not heal the hurt, the breach of the people, as the manner of some is, *slighly* saying, Peace, Peace, when there is no peace.

We would observe Paul's particular dealing with sinners from two or three Scriptures more: There are some, saith he, that have *put away a good conscience, and concerning faith* (an Hypocritical profession of the true Doctrine of faith, (as that learned man hath it) *have made shipwrack*. And he points unto two of them, and names them, of whom is *Hymeneus* and *Alexander*; and he tels you what you ought to do a little after, *1 Tim. 5. 20* *them that sin* (that is, who sin openly and scandalously) *rebuke before all*; rebuke them to the faces of all men, who are such bold and shameless sinners, that they dare do presumptuously in the face of every man: One Scripture more, their *word doth eat*, saith he, as *doth a Cancer*; he stays not there, but notes two of those corrupt and pestilent Teachers of *whom is Hymeneus and Philetus*.

§ 6. Thus Sir, we have taken off, as we conceive, the edge of your Arguments, Why a Godly Minister ought not to deal with his people, about the fore-mentioned admission to the Sealing Ordinance; and so forth, which shall be particularly, but briefly, set down anon after; and in special, why he may not deal particularly with them, as their case may require.

C H A P. IIII.

ANd now we take leave, after our manner, to set down our Arguments, whereby to prove, that it is the duty of every Godly Minister, to treat with his people, about thoe matters fore-mentioned, *Admission of all to the Sealing Ordinances, observation of Christmas*, for we speak as we may be understood, and *the saying the Lords Prayer*; and to make clear proof unto them: That these things ought not to be done, as commonly they are done all over the National Church, being a meer provocation of wrath, a fire that burneth all the day.

First, then we argue it thus, that which the Lord God hateth, all the Godly Ministers and people do hate also, else they are not Godly; *do I not hate them, O Lord, that hate thee*, them that professedly, openly, and in some eminent way of opposition set themselves against God and godliness, *do I not hate them Lord, that hate thee*: certainly, the Godly throughout the World, are made so like their God now, having received his Spirit with the word, holy, as he is holy, that what their God hates, they hate, and with a perfect hatred they hate it, and what he loves they love. God hath placed affections in the soul, that we may embrace good things and welcom them, with love, joy, and delight, and avoid evil things with indignation, hatred, and soul-loathing.

§ 1.

Now

Now sit we down and bethink our selves what doth the Lord hate more, then he doth those presumptuous doings at the place, where the *Font*, as commonly we call it, standeth, and that other place, where is the Lords-Table?

*Julian Uncle
to Julian the
Apostate, but
memorable was
the repenging
band of God up-
on him; for na-
ture wanted it
self not by the
accustomed pas-
sages, but
through his
mouth, and so he
died.*

First, We shall need to adde but little to this, in the first place having spoken so much to it before. Surely, you will grant, that that high and mighty person (such he was by his place) you read of in the Church Chronicles, dealt hatefully, rather despitefully with God and good men, when he did at the Communion-Table, what he should have done without dores, and before the wall. * Sir, look to it now whether you (of Mr. *Hs.* perswasion and practise) may not do as hatefully with your Lord Christ, whom you profess to know, to love, and to fear, in admitting his enemies and aduersaries to his Table: taking no other account from them, but because they were baptized in that large and wide Church, the Nation there? These were hateful doings sure (we will remember you once more of *Galvins* words) *To take the sacred body of Christ, and cast it to Dogs by them to be rent and torn in pieces; but so hatefully do these Ministers deal with his sacred body, that give the Signs and Seals of it to Dogs and Swine.* We pass from that, onely remember the point we are making out, the Godly Minister hateth what his heavenly father hateth, therefore cannot but contend against such hateful doings.

Think you, Sir, which of the two abominations

ons rise highest: the horrible prophanation of the Lords day, or the celebration of Christmas day? And judge your self about it whether you can give the least countenance to it; or do not withall your might and main contest against it: Surely to you must do, else you do not as the Godly do, *hate that which their Lord hateth*. You will find it an hard work to take off your people from that annual observation, as it is, to take of a *Turk*, a *Few*, or a *Papist* from his Religion; yet if you will approve your self a Godly man, and so to *hate what God hates*, you must set about it; for untill they shall draw off their observation from that day, they can never be drawn on to the observation of the Lords day; the one or the other will be an abomination to them, we passe that also.

In the next place think you here also whether the *dreadfull Name of God* is not fearfully prophaned every day by the wicked man? saying the Lords Prayer, we know not how often in the week daies (for commonly he can say no other Prayer) but so often as he comes to the meeting place, there he says it, but how doth he blaspheme his God in so saying it? Truly we could hope, that if you would speak to your hearers in *Isidorus* words, about their saying this Prayer and not call them what they are not, *Believers*, *Disciples*, and *Saints*, but what they are, till renewed in the spirit of their minds, *Wolves*, *Swine*, *Dogs*, which is said of all ungodly men at once, *without are Dogs*, *Revel. 22. 15.* we were saying,

it might be hoped they would as soon let Wild-fire into their mouth, as let this prayer go out of their lips. Though yet we remember a wicked man is a very bold man and presumptuous, specially at this point of *praying the Lords Prayer*: A fool rageth (that is finneth outragiously) yet is he confident. *Isidorus* words are these, as we *Isid. Pelusi.* have heard them Englished unto us, and as you *l. 4. Ep. 24.* may English them unto your people fully out, for we will give you but a line, one or two. That person is ascended above Hypocrisie to impudence, he is bolder then boldness it self; who dares call God father, while he knows he gives him neither fear nor honour: And saith Hallowed be thy Name, all that *Dr. Owen* [whereby to us he is known, all his attributes, his Saints persev whole will, all his glory, the cause and end of what he doth, or the principle from whence, with the motive wherefore he doth it] this name, saith he, be Hallowed: But how doth he blaspheme it, being the first born of Satans children, the chiefest of the black guard belonging to the King of the bottomless pit. That worthy man goes on, shewing the blasphemy of this wicked man going on in the Lords Prayer, *Thy Kingdome come, thy will be done*, whereas his father the wicked one himself is not a more deadly enemy to the coming of the one, and doing of the other, then this wicked person is, he saith. There is much more which is commended to your private reading, and as was said, please you, to your translating, that so your people may understand it, so you may do them good, whereas he saying the Lords Prayer

er before them, which they will repeat after you, You do them infinite hurt, for you make them *blaspheme*, which every Godly Minister hates to do, because his heavenly father hateth it, that is first.

In the next place, we argue it from the dreadfullness of Gods vengeance executed upon Ministers, that have by their more then connivance, suffered the Throne of his glory to be prophaned in those places by free admission to all commers; *My flesh trembleth because of thee, and I fear for thy judgements.* It is evident and clear to a discerning eye, as is the Sun-beam, that the Lord hath made these Ministers *vile* before all his people, who have countenanced, and more, those cursed mixtures at his Table, together with the observation of that *Idol day*, and the saying the Lords Prayer; so blaspheming this Name Father, and calling Christ accursed; the Sun shall go down over the Prophets, and the day shall be dark over them. *Micah 3.6.* God would inflict a greater darknesse upon them the Prophets in his just judgement, then upon the people, *Those that abuse most light, they come into most grosse darknes:* The Seers especially, they should be blind, who would see visions of peace for them against whom the Lord threatens War: *The night shall be upon the Prophets, their Arm shall be clean dried up, and their right eye utterly darkned.* They are smitten in the Crown of a man, the understanding they abused it, they perverted it, therefore the Lord *curfed his blessings.* And behold them now, they are besot-

§ 2.

Ps. 119. 120.

Micah 3.6.

Zach. 11. 17.

ted in their very parts and abilities. It was excellent *Burroughs* observation, *There is more darknesse upon wicked Ministers this day amongst us then upon ordinary people.*

What should be the reason of this, the procuring or meritorious cause of it? Surely, the abominations they have committed, or suffered to be committed in Gods-house, where they professe themselves to be set as Watch-men, and as Stewards, having the charge of the Lord committed unto them, to give every one their portion in due season, and they have been more flight and carelesse here in admitting filty and noisom ones into his house, which they durst not do being Stewards to an earthly Lord; nay, which they would do in their own house, which you know was *Calvin's* complaint long ago, whereof anon after, which made him foretel what he did fore-see, terrible wrath comming upon the Christian world, and behold it is come.

And great is the wrath that is powred down upon the people too, they were permitted to communicate at the Lords-Table, before they were prepared for it by the word Preached to discern of the Lords-body, and now they are given up to their own lusts, and being *past feeling* *commit sins with greedinesse*, and sitting under the dropping of the word, they are stirred no more then a Mill-post; Now the Lords Day is slighted by them, and Mans day honoured. The Lords Prayer as ordinarily blasphemed as his Name;

Name; O the terrible wrath that hath pursued, and hath overtaken Ministers and people, people presuming to come, whether they had no more call to come, then a Swine hath to come to your Closet, and Ministers consenting that they should come, having no more warrant from their Lord for it, then they have to suffer a man to stab himself, with the sword they could take out of his hands; knowing therefore the terrour of the Lord, and that because of these things the *wrath of God is come upon the children of disobedience*. A godly Minister cannot but periwade Ministers and people by the *terrour of the Lord*, and intreat them by the mercies of Christ to consider well what is done, or what they suffer to be done in Gods house, as to these sacred administrations there, and other horrible prophanations, which alwaies follow the prophaning of these sacred things, as the thread followeth the needle.

And if there be such a destruction to the wicked (the wicked Minister especially) so strange a punishment to the workers of iniquity, *as is the sword upon their arm* (of Ministers and people) *and upon their right eye then how can it be, but the destruction from God*, as *Job* speaks, must be a terrour to a godly Minister, that he may not by connivance or silence, which is a consenting be an occasion to draw down this destruction upon the people. The destruction upon another, which yet he hath drawn upon himself, *with both hands* and as with *cart-ropes*, is terrible to the behol-

§ 3.

der or stander by, how much more terrible to a Minister, when he shall consider, that he hath (to speak in a word) by his *dawbling* occasioned that destruction? he never told his people, and fore-warned them of the destruction, which would follow their prophaning of holy things, as to our ear the Thunder clap, the lightning, they were suffered to do it, and they did it, and *their Minister restrained them not*, he wrinkled not his fore-head upon them, he frowned not. Surely, *this is the manner of a godly Minister, while his people are doing him hurt, he will be keeping them what he can from hurt; while they trouble him, he will discover his tenderesse towards them; that if possible, he may prevent their trouble, which certainly will follow their prophanation of holy things.*

1 Sam. 3. Deliver me from blood (saith David) blood-guiltiness we will render it, to allude to it; there is the *blood of Christ*, which being sprinkled on us by the spirit, with the word working faith in us, whereby we lay hold of it, is our *righteousnesse*: And there is the blood of souls, which is a perishing for ever in their *blood*, that is in their wickednesse, being never discovered unto them; from the contemning, slighting, spilling, prophaning of the one, and from being a cause or an occasion of the others perishing for ever; the Lord will deliver every Godly Minister. These are two Scriptures (we think these are excellent *Bolton's* words) which every Minister should bind for a sign upon his hand, they should be as frontlets between his eyes, he should write them upon

upon the Posts of his house, or upon his gates, or please him upon his study door; or which may do as well (yet nothing will do till they be written upon the heart) upon the Chancel door (if that order be observed as once it was by as abominable Idolaters as they, who worinipped towards the East) and the Lords Supper celebrated *Ezek 8. 16.* in the upper-most parts of the World, as high Eastward as we can go, we will but name the Scriptures, the first is, *Ezek. 3. 18. 19. When I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked man from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand: Yet if thou warn the wicked, and he turn not from his wickednesse, nor from his wicked way, he shall die in his iniquity but thou hast delivered thy soul.* The other Scripture, *1 Cor. 11. 27. Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, as guilty as all they were, or any one of them all, who shed his blood of malicious wickednesse.*

And now, Sir, for we must take it in by the way, we know here you and your brethren put by the stroke of these Scriptures, not suffering them, if we may so expresse it, to make any dint upon you: Ye do warn the people, ye do thunder out against them in these or the like words, and they regard your thunder as much as they do the rumbling of the Cart in the street, or the sound of Thorns under the foot. Alas, Sir, this your warning is vanity

nity and worſe, it will not bear you out before men, Godly men, how much leſſe before your God, to whom you muſt give an account of (we ſhould tremble to ſpeak it, as you ſhould to hear it) your bloody doings, you warn them, you threaten them, you lay the judgements of God before them, *bibunt & comedunt tamen*, notwithstanding ye ſuffer *them to eat and drink their own damnation*, what becomes of your warning now ? O Sir, we pray for you, and your brethren, that you may repent of theſe doings, and correct them, elſe you and your warnings muſt periſh together. And this much in the third place to aſſure you, that a godly Miniſter cannot be ſilent in theſe matters, *the deſtruction from God is a terror to him, as ſure as the conſolations from God are not ſmall unto him.*

§ 4.

'Tis the great ambition of his ſoul, to gain ſouls over unto Chriſt, to profit thoſe his Lord hath ſet him over; he would further conversion what is poſſible, but he would not be a ſtumbling block, or bar in the way of conversion for a World. In a word, he would profit his hearers: why then he muſt take Gods way, he muſt take counſel at Gods mouth, he muſt Preach the preaching that God commands him, he muſt do all things as they of old, according to the pattern or as they were *commanded* (how often repeated in the laſt Chapters of *Exodus* ?) according to the *mind, will, rule of God*, preſcribed him in Gods word, elſe they ſhall not *profit his people* at all ſaith the Lord; he muſt be a good man, he muſt

Jer. 23. 32.

must stand in Gods way, he must take counsel at Gods mouth, who looks for good successe; we dare not say absolutely that a carnal Minister shall never have good success in his Ministry; it is the word that converts, and not the person of the speaker, we tie not God to the goodnesse of any mans person: He, as one saith, can write well with a bad pen, and cut well with a blunt and naughty knife: He is infinitely above his Ordinances, and we as much below them; he can sanctifie an un sanctified means, for the turning the heart unto himself, as the ghastly looks of a dead man, or the sight of a man falling down suddenly before him, as we read one Waldus was converted. He can bless the words of a poor country-man, (but rich in faith, so speaking glorious things of the Kingdom of heaven) for the conversion of a sinner, as he did to *Junius*, together with a very looking into the Bible, which his good father had laid in every room *Junius* his son came into. But it is not what the Lord can do, but what he will do, which he hath declared unto us in his word, *who they are that shall profit his people, and who shall not; they who stand in his counsel, and cause his people to hear his words, these shall profit the people.* They who do not so, shall not profit the people at all. *Jerem. 23. 22. we shall set down Calvin's words upon that Scripture, as we have heard them opened unto us, having such a tendency to our scope: It was not the purpose of the Prophet to set down the counsel of God in the several parts and pieces of sound, wholesome, and saving Doctrine;*

Doctrine; for we have in the Prophets but a brevi-
 ate or abstract of their Sermons, as much as the holy
 God saw needfull for us, but it sufficed the good Pro-
 phet to reſell or reprove the false Teachers, who yet
 would be accounted the onely men, though they ſtood
 not in Gods counſel, nor cauſed the people to hear his
 word, though they had no regard at all to build up
 the people, but themſelves, and to make themſelves
 fat by the ſins of the people, that was indeed all their
 care: So though they ſaw all things, like the counſel
 of the froward, carried head-long in a direct way, or
 tendency to utter ruine; yet what cared they? They
 ſaw wickedneſſ in its Throne, and impetuouſly run-
 ning as righteousneſſe ſhould do, through the land
 like a Flood, or mighty ſtream: They ſaw, and they
 heard horrible contempts and affronts to God, and
 which muſt needs iſſue from it, as a filthy ſtream from
 a more corrupt Fountain, the filthy conveſation of
 the wicked. Yet their unrighteous ſoul hearing and
 ſeeing all theſe unlawfull deeds, were rather cheared
 then vexed, *Cæcitant ad hæc omnia*, they were
 more then Pur-blind, they ſaw none of all this, nor
 did they hear it (to reprove it, but rather to al-
 low of it) for who ſo blind and deaf as my ſervant
 (ſaith the Lord) that will neither ſee nor hear.
 So far we have read Calvin, giving us an E-
 pítome or Abstract of our times, and what false
 Teachers do, even as they have done, ſuffered
 the people to make themſelves vile, and reſtrai-
 ned them not, and ſo could not profit the people at
 all; and what true and right Miniſters ought to
 do, do their office, ſtand in Gods counſel, cauſe
 their

their people to hear his words, which is the way of Gods prescribing, to turn their people from their evil way, and from the evil of their doings which is to *profit them indeed*. So we have concluded that it is not, what is the custom of men to do, but what is the mind of God that they should do. Sith then the Lord in this Scripture hath shewen his Ministers the way they must take to profit the people, if they have any mind that way, we take leave to proceed a little further in it, and inquire whether Godly Ministers all over the National Church (in common account, such with yourself) are not far out of this way, to *profit their people at all*? and so are to be reproved from that Scripture before opened to your ears? we appeal to you in this, do they lift up their voice like a Trumpet? do they open their mouths and speak against those horrible abominations, they are eye and ear-witnesses of? They heare the name of their God pierced, to say no more, his day prophaned, presumptuously, openly before all *Israel*, and before the Sun, at noon day, rather all the day long; ay and sometimes in the place and time of hearing (*& ad huc lex fertur?*) And the day (for we will put it together, because where the *Lords day* goes down, *mans day* goes up, and where the *Lords day* hath its due elevation in the soul, as is proper for that day) there *mans day*, that hath the stamp or ordination of man for it, is cast out, for it hath its exaltation onely in that heart where *Satans Throne* hath his, we were saying, they see

Mat. 10. 13.

Acts 13. 46

the Lords day prophaned, Mans day honoured; they see and hear the word of his grace, the only means of Salvation reproached; contemned, vilified; Christ and his glorious Gospel made as light of, as we of that, we cast behind our backs, or tread under our feet? Notwithstanding these despisers, deriders, scorers of Christ and Salvation by him; these unworthy ones, *that put the word of life from them; judging themselves unworthy of eternal life; these, we were saying, are invited to come to the Lords Table, and are taught to hold out their right thereto, as to Gospel-fellowship, and to all Church-administrations, by privilege of their first birth, and upon account of their Infant-Baptism.*

How can he that is wholly void of a lively faith and true repentance, that hath nothing of the spirit of Christ, how can he receive Christ? Nay, he that is wholly possessed of sin and Satan; how is it possible he can be capable of Christ? What a filthy mixture is here, when without any choice the veriest Vilest openly flagitious are admitted to the Lords Table, whom no honest or ingenious man would admit to his own. And can we wonder now whence are Wars, Plagues, Droughts, Dearth? *Eccl. 10. 1. Gal. 1. Cor. 11. 17. 30.*

Sirs, You cannot think your selves too deeply charged in this matter; for you do, if you do as Mr. H. your fore-man and leader doth (which you professe to do) you make the Lords Table the very *bill* or *standard* of all the Dogges, and

and Swine in the Parish, he admits all thither, come, who will come (and such evil come, and will have no nay) how filthy soever, yet clean enough, and guests well enough becoming the Lords-Table, though too nasty, and ill becoming ours, which was Calvin's^a complaint long ago, a p. 252. whereof you may have read, but we doubt you have not read it, at least not observed it, for had you so done, you could not do as Mr. Hs. doth, he doth not only admit these worst sort of beasts (for beasts in the shape of men, as you must grant, are the worst of all beasts) to the Lords-Table; but he tels us, *That the sacred things dispensed there, do more properly belong to such beasts, than to the sheep of his Pasture, his beloved, chosen, and faithfull people.* Hear his words, *To speak sincerely, if we should propose two men, one that is not in Covenant with Christ, and one that is, this Sacrament doth more ingeniously belong to the first.*

I think Calvin incomparably the wisest man that ever the French Church did enjoy, Mr. Hooker Preface p. 3. 8cc. See Mr. Bolton Case of Consc.

Ingeniously spoken, for so may we mock the mocker, and speak by contraries, for how could he speak more sinfully? But that worthy man, replieth unto him after this manner very well, *Come ye Drunkards, Whore-Masters, Murderers, and all the rabble of Hell, here is (ingeniously) sincere and comfortable Doctrine for you indeed. The Sacrament doth more (ingeniously) belong to you, than to any that are in Covenant with Christ.* But it is not our work to make answer now, this we have done before as we could, and as matters under debate did require: here we are to shew our dis-

like of these Doctrines, and our Ministers charge from the Lord to rise up in their might against them. Yet this we would speak here, that he groundeth this his *ingenious position* (for we may speak contraries, in this case, as he to the truth) upon this supposition, *that actual receiving is a converting Ordinance*: Or thus, *The Sacrament is not onely food to nourish, but it is, as the word is, an immortal seed to beget to Christ*. It is in vain, say our Godly Ministers, to put bread and wine into a dead mans mouth. Therefore an unregenerate man dead in sin (namely the guilt of his sins, and the Circumcision of the flesh, (that is in respect of the power of corrupt nature) is not to be admitted to the Lords Table.

Col. 2. 13.

Let him be admitted to that Table, for it is not vain, saith Mr. H. to put bread and wine into a dead mans mouth; if it can quicken the dead, and recover life, as he believes it doth, and upon that presumption admitteth all to that Table, the wicked and ungodly, rather then holy and precious ones; for they need quickning, being dead and void of the first grace, more then the other weak ones (as the strongest feels themselves in their own strength, very weaknesse) need strengthening: And Sir, is not this your conceit also.

Now we would refer the Reader for his satisfaction at this point, to that, which the Lords four Worthies one after another, have replied to this—— We had almost said monstrous conceit, being, as we conceive, as abhorrent to grace, as Monsters are to nature. *That actual receiving*

receiving is converting; and crave leave humbly to give our opinion or perswasion in reference to those holy exhortations, and prayers are given forth there, before and after the action of receiving, which may be through the spirit, as effectual for conversion (say some of the godly) as those that are delivered from the Pulpit.

We humbly conceive, no, and so we give our perswasion, *That those concomitant duties, performed at the Lords Table, in the time of receiving, have not the stamp or Seal of God upon them for conversion work.* These shall effect that for which they were appointed, the strengthening the weak in faith, and increasing of grace already begun, not for the working, or begetting of grace, where it is not. It is true, many speak glorious things, what quicknings they have felt by the exhortations and prayers, they have heard at the burial of the dead, and amongst the living at the Lords Table. But we believe they have *erred in their hearts*, and have been wholly deluded in that matter; for most apparent it is, to those that can observe their walk: That whatever they say, there is no change wrought upon them thereby; but for the worse, being rendred more obdurate and *scared*; more, if more can be, *earthly sensual, and Diabolish*, as they must needs be whose wisdom is not from above, and therefore do Idolize the word spoken at those times and places, which they contemn and reproach, spoken to them on the stated day from the Pulpit. And hence it was, as we conceive. *That excellent Cartwright* *Mat. 8.22. Luke 9.60.*
would p.425.

Bez. 56.

Gen. 25. 9.

35. w.

Gen. 50.

would have neither Prayers, nor Sermons at Funerals, his reason is, There the *dead* will be strangers from the life of God, and stubborn opposers of the word of life, the Gospel of the grace of God; *Ishmael* will be as studiously obsequious about the burial of the dead, as *Isaac* was, and *Esau*, as *Jacob*, the *Egyptians*, as the *Israelites*; or to speak after our manner now adays. They that never regarded a Sermon all their life long, will have one if they may have their will at the burial of their dead, and they that cast the Pearl of Exhortation at their heel, or under foot, and rent them that bring it, will seem to make an high account of it at other times and places; Therefore said that worthy man, *ob. eamq; causam preces, & consensiones non esse, in funere adhibendas, quoniam exequia, & funus ita procurari debent, ut iam infideles, quam fideles, illi intersse possunt.*

But holy things are not to be given to Dogs, neither are Pearls to be cast before Swine, such as are known prophane persons, enemies to the Crosse of Christ, deriders of the Word of his grace.

Hence we would infer for our information, and the Readers if he need any, and to ratifie our perswasion.

1. That Believers and Infidels (if any such there be in a National Church, where all are holy) who ought to come together for the burial of the dead, ought not to come together in one place, where the signs and seals of Christs body and blood are given forth.

2. We infer, that the admission of prophane ones, deriders and scorner, to hear and see what is spoken, and done at the Lords-Table, serveth to harden them more, and to build them up in their superstitious conceits, as do the Prayers and Sermons at the burial of the dead: We are for the most part, as Idolatrous, as were the Jews, and as now the Heathen are, they worshipped with their faces Eastward, so do we now, witnesse the building our Chancels, our comming into the Church, the honour we give with our faces Eastward, the more Eastward, the more honorable though at the back of the Preacher, the placing the body in the grave witnesse th our superstition also, as doth the placing of the L. Table if it be where it was wont to be, as we believe it is not among Believers, for

3. We infer in the third place, That what Idolaters did, and now do, we must not do: But the contrary, as the Lord taught his people Idolaters worshipped towards the East, his people should worship toward the West; for so he commanded his Temple to be built, the worshippers there should look towards the West, Ezek. 8. 16.

The sum is this, and so we will contract, if we expect Gods blessing, keep we close to the way and means of his own prescribing. *Good ends have straight ways, as holy and pure aims, carrying level therunto.* Look we not as that worthy man saith, *That God wil go out of his ordinary rode-way, to meet us in our by-paths.* God deals with us by means suitable to us, as reasonable creatures having reason, though we have not grace: And becaule this

*M. F. of
adopt. p. 175.*

H

reason,

Read Dr.
Owen p. 285

reason, not sanctified, is a dreadfull enemy to the power of Godliness; he deals with us as such sinners, that are not onely indisposed to come to Christ that we may live, which makes our coming to him impossible, as to ordinary means, working in their own strength; *Therefore doth he by his word and spirit put forth towards the people of his choice, the efficacy of his power for the immediate and especial working of those things in them, and by them, & which as rational creatures bound unto an orderly obedience, they are pressed & exhorted unto.* Whence it is, That he who truly glorieth, glorieth in the Lord. For man doth nothing when he doth his best, but God doth it in him, and with him, God layeth his work before him, gives it him to do, & strength to do it. What a Master do his servants serve! He shewes them their work, inableth them to do it, then pays them for doing it, working so in them, as if they did nothing (as indeed of themselves they do nothing but sin) and then rewards them, as if they had done al: O unspeakable grace!

To shut up this Paragraph, and to give the reason in brief why wee have been so long in it.

1. That we might through Gods blessing with it, beat off our selves and others from a fleshly carnal confidence in empty Titles and bare Forms, neglecting the while the power of Godliness.

2. That beholding the judgement that is written, and now executed upon that mother Church, the Jews, *we may hear and fear, and do no more presumptuously.* What Circumcision and Sacrifices, and the Temple were to the Jews, the same Baptism

Baptism, the L. Supper, & frequenting our religious Assemblies are to us; And as the Jews, in the midst of all their duties, had wholly laid aside Christ and Sanctification, so have generally christians now. They resting in Circumcision, and in the Law, are fallen from Christ, and are ignorant of the spirit; the very same may be said of us formal Protestants, we have turn'd al Gospel dispensations into *externals* meerly (which is M. Burges his charge against us) and so are becom *Christians of the flesh and not of the spirit*: O take heed, saith that excellent man of this Epidemical disease, be not damned or trodden down in this crowd.

Surely Mr. Hs. with the men of his way, and fleshly mind, have by their sayings and doings, greatly encouraged a carnal confidence in these *externals*. For what other use can there be made of their Popish Doctrines, whereof before, but that the Sacraments do confer grace *ex opere operato* from the very work done, and application of them to their mouths (you did read his Tenet before) *Which made Melancthon wish, the very word Sacrament were removed out of the Church, because as people then were informed (and now are by men of Mr. H. way and judgement, persuasion and practise) they thought in the Elements of a Sacrament some inward super-natural force lay couched to save them: And therefore they took these Sacraments, as men would medicinal potions, that by an inward Physical power, produce their effects; by this means all visible Ordinances were turned into meer Idols: They attributed that to Baptisma which belonged one-*

ly to Christs blood: They would give that glory to a Sacrament, which belonged only to Christ, and made as much of the linnen wherein Christs body lay, as of the body it self, *mutato nomine de.*

We conclude, a godly Minister whose zeal is for God, and the good of his people, will keep close to Gods way, and stand fast in his counsel; he will not expect God should work by means: He never commanded, or ever came it into his heart, not by Prayers and Exhortations at his own Table; He hath not said to our best remembrance, that he wil convert any thereby. These shall serve for the inlivening and strengthening of grace already given, we may call the first grace, not for the begetting of it; Grace must be used put forth and exercised there, it is not gained there, being neither the time nor place for it. And so much for our fourth Argument, and why we were so large upon it; a godly Minister cannot but be much grieved, and stirred, hearing and seeing that, which obstrueth the way to our heavenly *Canaan, Jerusalem*, which is above.

5. A Godly Minister, he must speak out in these cases, he must lift up his voice like a Trumpet, he must open his mouth, and speak against such doings as these are, and are done in Gods house too, and before his Lords face, sitting as in a Chair of State there; he must speak against such horrible doings, *si natura negat facit indignatio*, as you know one did that was dumb, seeing a man offering to kill his father, he spake, who never spake before, *what? will you kil my father?*

ther? So it is with a Godly Minister, though tongue-tied before, or as *Moses*, though he be not a man of words, but slow of speech, and of a slow tongue, yet hearing the name of his heavenly father blasphemed, his Lord called accused, those matters prophaned, or worse dealt with then if trampled under foot, *si natura negat facit indignatio*, he hath a zeal for his God, a compound of love and anger both; O how he loves his God who loved him first, and gave him to his Son! and his son so loved him, that he gave himself for him, and washed him in his blood; O how he loves his God, his Lord, and Christ! and now with what a fiery indignation, is he carried out against those abominable doings in his fathers house: truly with the very same anger, in his measure, as his Lord and Master was carried out with, when he whipped the buyers and sellers out of the Temple, making it, as now it is all over the Nation, a Den of Theeves. It is his zeal for his fathers house, &c.

6. A godly Minister must do it, because of the charge of the Lord unto him; *If thou take forth the precious from the vile, thou shalt be as my mouth*. *They shall teach my people the difference between the holy and prophane, and cause men to discern between the clean, and the unclean: cause men to discern; if they will not see, they must be made to see what is as clear to be seen as the Sun-beam. See! there is a superstitious person, an observer of times, according to his own understanding: See! he cleaves to a bare form of religion, opposeth*

*Jer. 15. 19.
Ezek. 44. 23*

the power with all his might, yet see, how he preseth us to partake of holy things; cause him and her to see this, that these belong not to them; Surely a Minister of Christ defiles the Pulpit, and prophanes the holy things of God, if he doth not so do; her Priests have violated my law, and have prophaned my holy things: *Ezek. 22. 26.* They have put no difference between the holy and prophane, neither have they shewed difference between the unclean and the clean.

It is a token of sore wrath powring down upon a people; Thy Watchmen are blind; they have no discerning; they see no difference, and they can make none betwixt the precious and the vile; and so as to Gospel-administrations, they deal with all alike, as was said, but with the wicked more kindly. This is a sign of the forest wrath, that can be inflicted on this side hell; The giving of the people Pastors after their own hearts, brutish ones, who *Jer. 10. 21.* seek not the Lord; a sign the people are given up into a reprobate mind, an obstinate spirit, having cast the word of the Lord behind them, now they have Teachers suitable to their hearts lusts; like *Ahab* they are; and now they shall have four hundred false Prophets to teach falsehood and please their lusts; and but one, that speaks the truth, and with him they shall deal as *Ahab* with *Micaiah*. But it is Gods mercy to the good, whom he hath made good; they shall have such Teachers as shall speak to them for their good; as *David* had *3. Nathan*; as an *Hanan*; *Jehoshaphat* a *Jehu*, the son of that godly

ly Father. O it is a great mercy from God the Lord of the Harvest, to have Pastors given us after his own heart, and not after ours, till our hearts be changed; who can according to the charge of the Lord, put a difference between the precious and the vile, and cause men to discern between the clean and the unclean. Jer. 3. 15.

It may be said here, If a Minister shall so do, he may shew his godliness in so doing, but no point of discretion.

He cannot well shew himself a truly godly man, and not a truly discreet man; and yet, if he have lesse of the Serpent, and more of the Dove, there will be no lack. But why doth he not shew himself discreet? It will be answered, because he will stir up the peoples anger and indignation against him; for they cannot indure how bad soever they be, to have any difference put betwixt them and the good, especially in point of Church-administrations; for they were baptized, and are all holy every one of them.

To this the answer is ealie; he is the discreet man, that manageth all his matters full up, in desire and indeavours, to the charge and command of his God; doth his duty and teareth not, knowing whom he hath trusted, whose he is, and whom he serveth; he remembers his Lords promise, as sure to him now, as when it was first made to *Jeremiab*, *I will make thee unto this people a fenced brazen Wall, they shall fight against thee, but they shall not prevail against thee: For I am with thee to save thee, & to deliver thee,* saith the Lord: sin and Grace
aff most like
themselves
when they aff
against all op-
position.
Mr. Caryl on
1 sib. 9 ver. 4.

Jer. 15. 20. *Lordc This is a point of sound discretion, to do
Ezek. 3. 8. what the Lord commands us to do, come on it whas
will.*

The conclusion is peremptory, we ought to obey God rather then men; and fearing God as we ought, we cannot but be fearlesse of men: And even of these men now set apart, and severed from others, as the Lepers were because of their filthy-nesse, wherein they wallow like Swine: Shall this Godly Minister be honoured so doing his duty, and tull up to his charge, if ever by the glorious work of the spirit and word upon their hearts, they be brought to themselves, and to see their own nastiness, for you know a Godly mans design is the same in these matters with his Lords; He commands this difference to be made, that we may have a discerning into our state and condition, and bethink our selves what is to be done to get out of it; for it will not be safe sure for us to remain among the *uncircumcised and wilddones*, with whom we must be numbered while such we are; so this making a difference serveth as to the end, and intendment of it, as delivering up to *Sathan*, did for the destruction of the flesh, that the spirit may be saved in the day of the Lord *Jesus*; And this we thought fit to adde, thereby to take off if it could be, that heavy charg of uncharitableness, and rash judging every godly Minister stands under, while he is doing his duty, according to the charge and command of his God; He can say and take God to record upon his Soul, as to the truth of that he saies; That he knows

knows no possible way to make them precious, who are now vile, as we all were while we were in the state of nature, but by speaking and doing full up in desire to all that his Lord hath charged upon him. They are corrupt men in their Doctrine or practices, or both, who corrupt their hearers, and so destroy themselves; It is *daw-bing* putting light for darkness, and darkness for light; It is the seeing *Visions of Peace* for us while we walk contrary to God, are resisting of him and fighting with him, all this destroys. But while a Minister, as every Godly Minister doth, stands in Gods counsel, and causeth his people to hear Gods words, he shall profit the people, turning them from their evil way, and from the evil of their doings, for so saith the Lord. Your worthy brothers words shall put a close to this, *Beleeve it, no Soul receiveth good by the word but that soul that thinks every word of the Lord good and labours as it is proper to his condition, to apply it, he is willing to hear all Thunder and Cannon-shot, Mr. Ford of from the word as his case may require, but this is the* *adop. p. 265.* *curst pride of our hearts, when we please our selves in our sins, we will hear no Minister, except he will sing a curst requiem to our spirits, not yet made tender by that Thunder and Cannon-shot from the word.*

CHAP. V.

WE have two words more, both relating to this charge of the Lord, that every man in his place may do his duty, and live up to it, having spoken these, we shall close this Treatise.

A Minister is bound to speak home in particular, and say as the case may be, *Thou art the man*,

the vile person and must be separated, and not dealt with as if he were precious, you have a saying, as we have heard, that *Medicina non curat hominem, sed Socratem*, Physick doth not cure men under that general notion, but this of that man in particular; so the word like a plaister to the wounded man, and a potion to the sick man, must be put home, else it profits not, and this a Minister stands charged to do, to the very utmost he can do; It is not fire in general that burns, but this or that fire, so it is not sin in general that humbles me, or damneth me, but it is my sin, which if not repented of, and humbled for, will certainly do it; it is not repentance in general, but my repentance for my particular sins, that is a means sanctified of God for my turning; the like we may say of faith, it is not faith in general that will save me; but my faith laying hold on Christ, as with my own hand, emptied of all that which filled it before, it is that which saveth. The Divil opposeth not a general faith, but a particular faith, because this brings Christ home.

Actions

§ 1. *Omnis actio fit per contactum animi Philosophi seu in sacra praedicandi actione vel maxime locum habet. Doctrina omnis proposita in genere versatur adhuc quasi in roio remoto, nec potest ad ipsam animam pertinere sed cum speciatim accommodatur quasi in domum ipsius mentem venit, & illam conringit & penetrat, Dr. Dav. in col. cap. 1. 21. pag. 108. Dolus versatur in generalibus.*

Actions are of singulars, an universal man cannot reason, nor see nor hear; it is that man and this man that sees and hears, and reasons; particulars are operative, speaking to men in particular, that his words may look every one in the face; as the eyes of a Picture seems to do, this being according to the mind of God, may by his blessing prevail with us; he that preacheth otherwise, that is, preacheth in general, he works in us but a confused knowledge of sin in general; so of repentance, of humiliation of faith, all in the general. And so perhaps a man may account himself a sinner in the general, and as yours, a believer in the general, and a Disciple at large: but if ever he be saved, and a beleever indeed, he must be a sinner in particular, and in his own eyes the vilest of many, the chief, or first of sinners, and he must renounce that vain conceit, through your means, he had of himself, counting himself according to the rates had of men in the Market of the National Church, a Beleever without Faith, a Disciple without Discipline, a Saint without Holinesse: It is particular preaching that will doe good, faithful dealing with mens souls: you have heard and perhaps found it so by experience; pray you see you make use of it: If a man be fast asleep (as your Nominal Beleevers are fast asleep in sin) and you would awaken him, you must call him by his name: Richard, John, or Thomas, you must speak particularly to him, and see whether that will not awaken him, which a greater noise will

not do. Verily your Disciples and Saints must be particularly dealt with, else they will never prove Disciples indeed, till a thistle proves a fig-tree. Let a godly Minister do what he can, yet we will put it off from us, as they did, for we have the same naughty hearts as they had, *When the Lord of the Vine-yard cometh, what will he do to those Husbandmen? that have so villanously dealt with him?* They say unto him, *He will miserably destroy those wicked men;* not thinking the Lord spake of them; we can bear any thing till it be put home to our selves, it is the burthen laid upon my back that presseth me; but when these Husbandmen understood the Lord spake it of them, that they should be miserably destroyed, then they said, *God forbid, and the very same hour they sought to lay hands on him, for they perceived, that he had spoken this Parable against them;* and this brings us to our other words, so brief we would be, and then an end.

Mar. 21. 40.

Luke 20. 16.

§ 2.

I a Minister shall resolve in the strength of his God, to act according to his Commission and full unto his charge, let him look to find his people all that are haters of God, and of the word of his grace, haters of him, and dealing desperately with him, for the wicked cannot indure to be dealt withall after the rate of wicked men, but as they are rated and reputed, being baptized in a Church, for *Believers, Disciples, and Saints*, under that notion you must deal with them, if you mean to please them, if a Minister shall tell them, as he must needs do, if he be godly, that they

they are meere abused, and made to believe a
 loud lie being made to believe, that they are Be-
 lievers, Disciples, and Saints, for they might as
 wel, and as truly have been told, that a Thorn, is
 a Vine; and a Thistle, a Fig-tree; a Wolf, a
 Sheep; and a Lyon, a Lamb; we were saying,
 if a Minister deal plainly and as the truth is, else
 he shall not profit them at all, then let him look
 for all the hard usage that is imaginable, and to be
 accounted a troublesome man; or to speak in Je-
 remiah's words, and as he found it to be, a man *Job 21. 31.*
of contention to the whole earth, Jer. 15. 10. we must *pag. 816.*
 take in that learned mans exposition of those
 words, *Why was Jeremiah a man of strife and con-*
tention? What? Because of his pronenesse to con-
tention, or because he was of a quarrelsome spirit?
No his contentiousnesse was not from his disposition,
but from his Commission, not from the temper of his
spirit, but from his calling, he was a quiet and a
peaceable Propbet, but he was commissioned to pro-
phesie terrors and troubles, he was sent forth to de-
clare the way of that people to their faces; and he was
faithfull in doing it, he spared none, he put a diffe-
rence betwixt the precious and the vile, and there-
fore though he medled not in buying or selling, in gi-
ving or taking upon Usury, though he had no worldly
negotiations, nor mingled himself with those affairs,
which usually cause strife and contention among men
yet he was a man of contention. O this is a grievous
work to tel those Believers, Disciples, and Saints,
being instated to, and possessed of their Saint-
ship by priviledge of their first birth onely to tell

these; if this be all they have to shew for their
 Saint-ship; that they are Wolves, Dogs, and
 Swine indeed. And truly, as this is a Ministers
 duty to tell them thus, come on it what will; so
 is it their misery not to be told it; their misery we
 say it again, and their curse too; for by this means
 this flattering of them into a Fools Paradise, ma-
 king them believe what they are not, to be Belie-
 vers, Disciples or Saints; as if their Minister
 should make them believe they are Kings and
 Emperours, whereas they are the basest slaves
 and oneliest beggars: by this means they hear
 nothing of their own waies and practises; and so
 are deprived of the greatest benefit of friendship,
 and humane society, *faithfull admonition.* The
 Lord threatens it as one of the sorest judgments,
Hos. 4. 4. Let no man strive; he doth not mean it
 of corporal strife, or of striving with blows, but
 of strife by convictions and arguments; so its ex-
 pounded in the next words. *Let no man strive or
 reprove another;* to reprove another is to strive
 with him for his good, and it is one of the saddest
 reproofs (so speaketh that excellent man) and
 greatest evils that can fall upon a man, when God
 saith, *Let no man reprove another,* when God saith
of a sinner he shall not be reprov'd. Its more then
 probable, that he hath said of his sin; *it shall not be
 pardoned.* To be reprov'd hath so much good
 in it, that to be reprov'd, is better then to be lo-
 ved. *Open rebuke is better then secret love,* saith
 Prov. 27. 5. *full are the wounds of a friend;* but the kisses of an
 enemy are deceitfull: By the wounds of a friend,
 he means not sword-wounds, but word-wounds,

as those blows that a friend giveth by rebuking. But yet the kisses of an enemy, that is, his flatteries and soothings are as delightful to the flesh as they are deceitful and destructive. It is a Prince-like thing to do well, and yet to hear ill for so doing; but it is a slave-like thing to do ill, and yet to be desirous to hear well. To be a Professour or Protestant (such the Orthodox were called at first, as you read in holy Fox his Martyr, p. 989. making a solemn protestation against these Articles of Popish Religion, which were to be established) to be a Protestant in tongue therewith to protest for God and his truth; and worse then an Infidel, protesting against God and his truth in their life, as all they do, and cannot possibly do otherwise, who can give no other evidence of their Christianity, but that they were baptized: this is their *Anchor-hold*, and onely *lean-to*, and do they never so foolishly (as you know who did, yet they could not indure to be called fools) so these, do they never so wickedly, yet they must not be numbred amongst the wicked, but be dealt with according to the work of the righteous. An infallible note how to know a wicked and unreasonable man, a washed Christian, but indeed hath renounced his Christianity.

We draw to a close, a godly Minister if he shews himself such a one, will with the same liberty (as he said) rebuke sinners; as they take in sinning, openly, and not in a parable, or in the clouds, by remote intimations, but directly and to their faces, for they sin in the face of every man.

He will follow *St. Paul, I please all men in all things* 1 Cor. 15. 33
Rom. 14. 2.
not

not seeking my own profit, but the profit of many that they may be saved, he will please his neighbour for his good to his edification, and not with lies for his hurt to his destruction, making him believe, he is a Believer, a Disciple, or Saint, when he is no more such an one, then Gall is Honey, a Bramble a Vine, a Thistle a Fig-tree, an Ape a man. He knows full wel this plain dealing cannot be pleasing, and therefore cannot be profitable; may be, he knows he shal be persecuted as an enemy for speaking the truth, he looks for it, it must needs be so, so they dealt with his Lord and Master before him, and so they will deal with all them that follow their Lord, treading in his steps. They are well assured, if their Lord Christ were now amongst us in the fashion of a servant, and in a low condition, as once he was, and should convince men of their wickednesse, as searchingly as once he did, he would doubtlesse be the most hated man upon the earth; so must they be who in desire and indeavours do as he did, as to that matter of sharp and cutting reproof. Men may ask what is truth, as *Pilate* did, but as he could not, no more can they stay their answer, or indure to hear it. But a godly man is at a point for that, he seeks not his own profit, but the profit of many that they may be saved, and rejoiceth to go through dishonour and evil report for righteousness sake, and doing his duty, and comforts himself in the assurance of approbation from God, and protection from him. The words of the Lord to *Jeremiah*, and *Ezekiel* are very

John 18. 38.

very observable, where he not onely cheareth up
 the fainting Prophet to his duty, but threatens, if
 he do it not. *Thou therefore gird up thy loins, and
 arise, speak unto them all that I command thee, be
 not dismayed at their faces, lest I confound thee be-
 fore them,* Chap. 1. 17. Lest danger should deter
 him from speaking to their faces, the Lord sets a
 greater danger before his face; if he did not speak
 what he had in commition from his God to speak, lest
 I confound thee before them. And so to Ezekiel, I
 send thee to a *Rebellious Nation that hath rebelled
 against me, be not afraid of them nor of their words
 though Briers and Thorns be with thee, and thou do-
 est dwell amongst Scorpions, yet be not afraid of
 them, but speak my words, and be not thou rebellious
 like that rebellious house.* The Lord God will
 account that man rebellious, that will not re-
 prove, and that cuttingly, whom he bids re-
 prove. Surely God will account no better of
 those Ministers, but as of rebellious ones, whom
 he sends out in his name, and Authority to
 fight against the corruptions of the World; and
 in the mean time, they shall hang down the
 head, and be tongue-tied. "How ill will God
 take it when we shall have more boldnesse to
 destroy our selves, and to do Sathans work,
 then a Minister of Christ shall have to save
 us, and to serve his God. We will leave
 these words upon your thoughts, repeaving
 them once more, *Son of man be not thou rebelli-*
son Ezek. 2. 4, 5, 6,
3. 7, 8.

ans. The Almighty God accounts it Rebellion in his Ministers not to do as he commands them to do. Reprove sinners to their faces, and look well to it, speak what I bid you, speak, *lest I confound thee before them.*

Sir, We have been the longer here in evincing a Ministers duty to cry aloud against the abominations committed in Gods house; That we might evidence also our tenderest respects to you and your godly brethren in your way. We are very tender over you, because of the judgement that is written, and is hastning upon you; if repentance of what is past, and amendment of matters cleane out of course for present prevent not: Surely, if we understand any thing of the Lords mind revealed to us in the Scriptures, he will ere long be very severe with you, with you I say Stewards in his house, and in common account faithfull and godly; yea, and so reputed by the godly. He will not indure you long conniving at, yea suffering such abominable doings in his house.

Jer. 5. 4, 5.

The Lord doth not so narrowly observe, what the filth and scummy and sink of the Nation do; we mean what the foolish brutish people do, nor what the garbidge or sink of corrupt Ministers do. No, he observes what you do that pass for godly and faithful Stewards. He observes what ye do, and be well aware of it. He will either mend you, or end you, as the saying is. Ye shall
not

not be long Stewards in his house, unlesse ye walk more like Stewards there: Think on it we beseech you, and remember the judgements of God, begin at his Sanctuary, for there Reformation must begin also. And bear with them at the least, who feel the weight of their charge, and must do thereafter, these words of the Lord being a terrour to them: *Lest I confound thee before them.*

FINIS.
